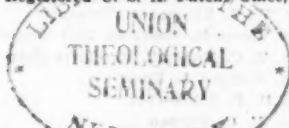


# THE CONVERTED CATHOLIC

(Title Registered U. S. A. Patent Office, 1919.)



"WAS ST. LUTHER FOOLISH?"

NEW BOOK ABOUT THE JESUITS

THREATENING "THE JERSEY  
JOURNAL"

A PENDING CONSTITUTIONAL  
AMENDMENT

This number should be of special interest to Roman  
Catholics. Please send it to one.

DECEMBER, 1927

Room 527, 156 Fifth Avenue,  
New York City.

DEC 27 1927

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# THE CONVERTED CATHOLIC

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Editor: Mr. T. C. MARSHALL

An International Magazine

Published Monthly by Christ's Mission

Room 527, 156 Fifth Avenue, New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,  
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,  
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome*).

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# THE CONVERTED CATHOLIC

Founded by Rev. James A. O'Connor, 1883.

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Volume XLIV

December, 1927

No. 12

All persons living in the United States, Canada, Cuba and Mexico who subscribe during 1927 will receive the Magazine for one year at the special rate of ONE DOLLAR. All sending us two or more new subscriptions are entitled to the premiums noted elsewhere.

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## EDITORIAL NOTES

### Sermons on Protestantism

The Rev. E. H. Finger, pastor North Baptist Church, Jersey City, is planning to deliver, early in 1928, a series of sermons under the general title: "Why I am a Protestant." We shall hope to give in next issue the individual subjects of these discourses.

### Another Priest Leaves Church

Rev. James K. Boyland, Miami, Okla., who, until last May, was a priest of the Roman Catholic Church, has assumed the pastorate of the First Methodist Episcopal Church, Puxico, Mo. While preparing for the Methodist ministry he supported himself by working as a salesman. He preached several times in Miami churches during the Summer.—Boston "Transcript."

### OUR SERVICES

During the coming Fall and Winter the services of Christ's Mission will be held at

226 West 58th Street (near  
Seventh Avenue).

The new office address is:  
156 Fifth Avenue, Room 527.  
Tel. Chelsea 2374

### "Not Desirable," of Course

Arthur Brisbane, commenting on a certain new public school building, made almost entirely of glass, to be built in Berlin, says, "Our richest city allows children to study in dark, old school buildings, some of them firetraps. . . . The people of New York entrust their public schools to those that apparently do consider our public school system either not important, or not desirable." Of course, no Catholic who believes with Pope Leo XIII, thinks any kind of school

"desirable" that is not dominated by the priesthood of his alien Church.

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#### **Austrian Court Voids Canon Law**

A Vienna dispatch to New York "Herald-Tribune," Nov. 13, said that the Austrian Constitutional Court had just declared that 50,000 marriages, held bigamous by the Canon Law of the Roman Church were legal, thereby legitimizing 133,000 children. This decision reversed those of lower courts which had previously upheld the Church laws on marriage.

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#### **In a High School Building**

"Ten lectures on 'The Details of Catholic Worship' will be given on Thursday evenings, beginning November 3, in the Boston College High School building, James Street, by Rev. James L. McGovern, prefect of students, under the auspices of the Young Men's Catholic Association of Boston." — Boston "Transcript," Oct. 31, 1927.

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#### **"Truthful James," of San Antonio**

A "special" to the New York "Times," Oct. 30, from San Antonio, Tex., quotes Archbishop Drossaerts, of that city as describing Mexico as "a vast shambles running red with the blood of all who dare to worship their God." Two falsehoods. First, nothing resembling a wholesale massacre (like St. Bartholomew's) has been reported from any section. No one has been killed for worshipping their God, although, no doubt, a certain

number of rebels who have taken up arms against the Government have been slain in conflict with Federal troops. Also, thousands of Protestant Mexicans are worshipping their God in peace and quietness, for the simple reason that they comply with the law: and there is not a Roman priest in Mexico who could not say mass to-morrow in his church if he would do as they have done.

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#### **Princes Quit Roman Church**

The New York "Times," Oct. 19, said that the union of the Hapsburg family with the Roman Church which had lasted for 600 years had been broken. Prince Francis Windisch-Graetz is son of Princess Elizabeth, daughter of the late Crown Prince Rudolph, who met his death in the Meyerling tragedy. The Princess Elizabeth "was married to Prince Otto Windisch-Graetz at the family request," but in 1919 she obtained a civil divorce. She has also joined the Austrian Socialist party. Prince Francis joined the Old Catholic Church, the body founded by the late Dr. Dollinger in 1871, after the promulgation of the dogma of Papal Infallibility by the Vatican Council in 1870. And a few days later a Vienna "wireless" to the same paper said that Prince Francis' elder brother, Prince Ernest, had married the niece of "a well-known industrialist" in the Old Catholic church in that city. The whole family of the Princes are now in the Old Catholic organization, which is now said to have a membership of 400,000 in Austria alone.

### Facts About Mexico

In a letter from a Mexican city is this passage: "The common people here are made to believe that the Government is against religion, and especially against Catholicism. This is not true. But the Government is opposed to any religious sect which tries to dominate the Government and run the politics of the country. Any sects, and any priests or preachers, who are loyal to Mexico and comply with her laws are respected and afforded liberty to hold services in their churches. But the Catholic priests who are enemies of the Government and recognize no government but their own, either spiritually or politically, have been deceiving the people, prejudicing them against the Government. Still, the thinking people of Mexico understand the situation, and many of them do not wish to have anything to do with any religion."

### As to "Bowing the Knee"

A writer in the Newark (N. J.), "Evening News," says that an inscription on the monument of Senator G. F. Hoar, at Worcester, Mass., contains this sentence: "I believe in God—the living God; in the American people—a free and brave people, who do not bow the neck or bend the knee to any other, and who desire no other to bow the neck or bend the knee to them." If memory serves right, Governor Smith, the Mayor of New York, and many other public officials, both bowed the neck and bent the knee to various alien high

priests of their alien Church just before the Chicago Eucharistic Congress. If Tammany Hall takes possession of the White House we may expect some enterprising citizen to advertise offers of instruction as to the precise manner of rendering due obeisance to priests of various ranks—of course, at so much per.

### Canon Law Over New York State Law

The New York "Times," Nov. 8, said that Miss Millicent Rogers had been married the previous day in the parish house of the Church of the Sacred Hearts of Jesus and Mary, New York, by Rev. Joseph Kelly, to Mr. A. P. Ramos, an Argentinian. Mr. Ramos is a Catholic, and a dispensation was necessary before he could marry Miss Rogers, a Protestant. The question of the bride's divorce from Count Salm did not enter into the attitude of the Church on yesterday's marriage inasmuch as the Count had already been married and divorced, and, with his first wife still living, the marriage to Miss Rogers was not regarded by the Church as valid. An additional barrier to validity in the eyes of the Church was the fact that the marriage was by civil ceremony only, which the Catholic Church does not recognize.

Which last sentence means that in this case Roman canon law takes precedence of the marriage laws of the State of New York.

Or perhaps it would be more correct to say that it ignores their existence.

**CHRIST'S MISSION SERVICES**

On Sunday, Oct. 23, Rev. Dr. Bailly, an assistant to Dr. Poling, the pastor of the Marble Collegiate Church, spoke on the endurance of faith. We hope to give a report of the address in a future number.

On Sunday, Oct. 30, the Rev. Charles Hillman Fountain, of Plainfield, N. J., gave a scholarly presentation of the unity of belief as to a number of Fundamentals of doctrine held by all evangelical Protestants. His subject was: "Have Evangelical Protestants One Common Faith?" His reply is in the affirmative.

He said, in part: "The charge is made by Roman Catholics that Protestants have no common faith such as they themselves have, because of the operation of the principle of 'the right of private judgment.' What they mean by this is that every man is free to interpret the Bible for himself without the dictation of any supreme Church tribunal, and that this freedom results, according to Catholics, in the most diversified interpretations. But the falsity of this charge will be apparent to anyone who will observe the doctrines which are common to all the great Protestant creeds. They are the cardinal, fundamental doctrines of the Bible.

Such Modernists as may call themselves Protestants who dissent from these doctrines, are not really true Protestants, because they do not accept the fundamental principle of the Reformation—namely, the supreme authority of the Bible as the

one infallible rule of faith and practise. They deny all authority of any kind whatever in religion. They reject what they call "the religion of authority" for what they call "the religion of the Spirit." By the "religion of authority" they mean the infallible teaching of the Bible. By the "religion of the Spirit" they mean the teaching of the Spirit of God speaking in Scripture and in the hearts of men to-day, not with infallible authority, but only with advisory suggestions and spiritual helpfulness. This denial of all religious authority leaves each man at the mercy of what he thinks the Spirit says to him personally. He has no authority outside of himself, like the Bible, by which he can test what he thinks the Spirit says to his heart.

"The lack of unified belief among these nominal Protestants is due, not to the right of private judgment, but to their rejection of the inspired authority of Holy Scripture. The right of private judgment, joined with humble submission to the teachings of God's Word, issues in unity of belief in the cardinal doctrines of our Holy Faith, while it leaves room for diversity of thought in other matters."

On Sunday, Nov. 6, Mr. James Tutty gave an excellent address on "Life and Death," based on 2 Kings 4: 8-37, the story of the restoration to life by Elisha of the son of the Shunamite woman. It was replete with Scripture quotations, and especially adapted for presentation to the Catholic people, as he referred to the vari-



ous details of the story, and showed their significance as contrasted with different features of Roman teaching. We hope to give a fuller report of it in our next issue.

On Sunday, Nov. 12, Rev. Bartholomew Tron, pastor of the Waldensian Church, New York, told "How Three Priests and Two Nuns Found the True Way." Mr. Tron has had several years of experience as a colporteur, distributing the Scriptures in Pennsylvania mining districts, and the conversions he described were among the many that took place as results of his labors. In each case the Bible was the real source of the light that first illuminated their minds and then their lives, leading them to the experience of New Testament salvation.

#### The Editor's Addresses

The Editor has delivered his "Appeal on Behalf of the Catholic People" at the Church of the Second Advent, Brooklyn, the Fort Washington Presbyterian Church, in New York City, and at the Fulton Street Noonday Prayer Meeting, with acceptance. He also delivered an address dealing with the Vatican in the history of the United States from the time of the Holy Alliance to the present day, concluding with certain features of the recent litigation in the Superior Court of Rhode Island between the congregations of certain French churches in the diocese of Providence against Bishop Hickey. This was given before the members of a patriotic society in Brooklyn.

#### "WAS ST. LUTHER FOOLISH?"

On Sunday evening, Oct. 30, the topic of the sermon preached by Rev. Dr. Mark Wayne Williams at the Hanson Place Baptist Church, Brooklyn, was: "Was St. Luther Foolish to Believe in Christ?" The Scripture read was Galatians 2, and many hearers were probably surprised at the preacher's comment on verses 7 and 8, to the effect that at that time there were two "Popes"—so to speak—in the early Church, but neither was Supreme Pontiff. Verse 7 says: "When they saw that gospel of uncircumcision (the Gentiles) was committed unto me, as the gospel of circumcision was unto Peter (the Jews); for he that wrought effectually in Peter to the apostleship of the circumcision (the Holy Spirit), the same was mighty in me toward the Gentiles." Then verse 9 says: "When James, Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave unto me and Barnabas the right hand of fellowship: that we should go unto the heathen, and they unto the circumcision." It may be noted in verse 9 that the name of James comes first, and that Paul says that these three "seemed" to be "pillars," indicating clearly that no official position such as that of bishop had been assigned to them by anybody. And after the right hand of fellowship had been extended to him and Barnabas no instructions whatever were given to Paul, either as to the character of his teaching or the methods of propaganda he was to

adopt. The only suggestion they made was that he and his companion should remember the poor.

In verses 11-13 are described the dissimulation of Peter at Antioch, and the manner in which Paul handled the situation by boldly reproving Peter for appearing to be one thing to the Gentiles, and something else to the Jews. And that, too, without incurring any animosity or ill-will on the part of the apostle rebuked.

Dr. Williams referred to a Catholic friend who recently reproached Protestants as being "bigoted" because they would not vote for Governor Smith. In reply the question was asked whether the Governor was a priest, or a recognized spokesman for the Church. The reply was in the negative. As it is part of the Roman system that every Catholic must think exactly as every other Catholic, and that they must all think exactly like the Pope, when the Governor comes out flatfooted against several things that the Popes have taught for centuries, the average Protestant thinks that while the Governor may be a fairly good American, he is not a very good Catholic.

Passing on to "St." Luther, we were told how and why the indulgences that aroused the ire of the Monk of Wittenberg were put on the market, and of the commotion produced, first in Germany, and then throughout Europe, by the posting of the Ninety-Five Theses on the door of the Castle church at Wittenberg; also of the Diet of Worms, and

the bold stand taken there by the great Reformer, who declared, in reply to some who thought him in personal danger, that he would go to Worms, "even if there were as many devils there as there were tiles upon the house-tops." These friends of Luther doubtless had in mind the scandalous breach of safe conduct by the Emperor Sigismund in the case of John Hus a century earlier. Indeed, some of the churchmen round the Emperor Charles V did suggest to him that he should follow the example set by Sigismund, but he made a reply to the effect that he had no intention of giving himself any reason for blushing with shame as had Sigismund when his treachery was denounced by Hus.

When called upon to retract certain things that he had said and written, he replied that he could not, and would not do so until those things were shown to be contrary to the Word of God. He refused to accept the teachings of Popes and Councils unless they were in accord with the Scriptures.

Another principle for which Luther stood was the removal of all ecclesiastical agencies from between the individual man and God. He declared for the right and the privilege of every individual man to approach the Saviour direct, without the intervention of priests or "saints" or angels or the Virgin Mary. Indeed Luther made Christ the center of his religious life and his religious teaching. And he was not foolish in doing this, but displayed the highest wisdom.



## A NEW PRESENTATION OF THE SOCIETY OF JESUS

"A heartrending story of a trusting boy brought up in a den of thieves." Such is the terse but pregnant description of "The Jesuit Enigma" by a gentleman brought up in the Roman Catholic cult, and educated in Ireland by the Christian Brothers.

The author of this volume of 350 pages (including an excellent index) is Dr. E. Boyd Barrett, who spent twenty years in the Jesuit Order, and who, even after he had been "dismissed" from it, desired to serve the Church in his "priestly capacity" in this country. "However, one exceedingly eminent prelate and Cardinal informed me that although he personally wished very much to give me all the usual privileges of his diocese while I remained in it, he found that he was powerless to do so owing to a canonical discrimination against its ex-members that the Order had secured at Rome."

The book, therefore, is in no sense of the nature of "revelations" by an "ex-priest." Dr. Barrett is a learned man, whose special gifts lie in the direction of biology and psychology, subjects which he studied for two years at London University. The first edition of his book "The New Psychology," published in New York, was sold out within a week. Father Tierney, S. J., editor of "America," asked him for a series of articles on this subject, the first of which was published Dec. 13, 1924. On Jan. 26 a letter from Father Tierney indicated that he was under fire on ac-

count of these articles, and on Feb. 5, 1925, he wrote that the Provincial had ordered their suspension. In 1911 Dr. Barrett wrote a work, "Motivative Force and Motivation Tracks" (Longmans, Green & Co., London), which brought requests from Spain, France and Germany for permission to translate it; and in 1915 Kenedy & Sons, New York, published "Strength of Will," concerning which Joyce Kilmer wrote in his review in the New York "Times": "There is no doubt that Dr. Boyd Barrett has made a valuable contribution to the fascinating science of psychology. And, furthermore, he has provided a text-book which cannot be read carefully by anyone without genuine and readily recognizable benefit." In the preface Dr. Barrett says that any facts discreditable to the Society of Jesus are related with the sole purpose of giving a truer and deeper insight into the Mind of the Order, and of illustrating the manner in which the Jesuit Constitutions work out in practise."

\* \* \* \*

Many people in this country are seriously disturbed in mind (and with good reason) over the menace to our liberties contained in the numbers of alien-allegiant "subjects" of the Pope in all manner of important strategic positions in the Federal, State and Municipal Governments, in the army and navy, and in the personnel of the police and fire departments of many cities. But the perusal

of this book—especially the chapters, "The Book That Made the Jesuits," "The Mind of the Jesuit Order," "Jesuit Espionage," and "Jesuit Education," will reveal a phase of the "Papal Peril" that will be new to many readers. It is one that because of its wide pervasiveness and intangibility must introduce into the mentality of the nation as a whole, principles and practises as perilous to the nation—if not even more so—than the placing in the White House of a man who believes that the Pope is the visible Representative of God on earth, and to whom the political program set forth so plainly in the Encyclical "Immortale Dei" must be in deed and in truth an article of "faith," in spite of all the pre-election "bunk" that may be written in magazines and newspapers or put forth from platforms or the pulpits of certain uninformed preachers.

\* \* \* \*

Twenty-one pages are given to the chapter first mentioned above, and not without reason. In 1548 Pope Paul III issued the Brief "Pastoralis Officii Cura, giving the Church's approval to the "Spiritual Exercises" of Ignatius Loyola. "It was this book, not the virtue of Ignatius or the genius of his followers, which made the Jesuit Order. Not only was it the training ground of the Jesuits, but it was the great hook by which they caught their fish and the magical wand which they used to work their marvels." Within a week from receiving the Brief a first edition was printed, but it was marked "Ad usum

nostrorum" ("For the Use of Ours"). It was to be a secret book, Jesuits being forbidden to give or lend it to outsiders. One reason for this secrecy was that Ignatius felt sure that it would bring many recruits to the "religious" life, and wished to get as many of these as possible for his own Order. There are four parts. The first is intended to create horror for sin by terror; the second, besides meditations on the life of Christ has two contemplations on Christian chivalry, and the repentant sinner is "illuminated and confirmed"; the third aims to create deeper love for Christ; while the fourth leads up to union with God. Macaulay is quoted as describing this book as "a manual of conversion, proposing a plan of interior discipline, by means of which in neither more nor less than four weeks the metamorphosis of a sinner into a faithful servant of Christ is realized step by step." Several pages are used to describe the method of taking these "exercises," but one paragraph ends: "Few realize the immense wilderness of misery, depression and weariness of soul that they cause in the hearts of hundreds of thousands of poor religious forced by rule to make them every year." And we also read that strategy must be used in religion, and that victory is to be won less by love, as Christ taught, than by craft or guile.

In a passage on "thinking with the Orthodox Church," we learn "that we may in all things attain the truth, we ought ever to hold it as a fixed principle, that what I see white, I be-

lieve to be black, if the Hierarchical Church so define it to be."

\* \* \* \*

In "The Mind of the Jesuit Order" we read that "there are to this day Jesuits imprisoned in lonely, out-of-the-way residences where they pass their days in considerable misery on account of their past misdeeds. Although the thumbscrew is not inflicted on such prisoners, they are submitted to hardships and humiliations more acute and more lasting than physical pain." The author had a narrow escape from an experience of this kind, his offense having been to read some prayers in the Irish language in a public place at the request of friends of some political prisoners thought to be dying in jail.

Many readers will not be surprised to read concerning "Jesuit Espionage," that this spy system is chiefly used by practically every Jesuit on every other Jesuit with whom he associates, the practise prevailing among all ranks. Nor that it creates a sense of insecurity; the feeling of being watched; "the heart-rending despair at never being trusted even when doing one's best."

\* \* \* \*

Twenty pages are given to dealing with "A Calumny Against the Jesuits," the said calumny being that the said Society is the teacher, if not the author, of the maxim: "the end justifies the means." Dr. Barrett considers that certain proof adduced to show that the Society never *taught* that doctrine is "satisfactory," but he further on shows that the "carrying out" of the doctrine is by no means

foreign to the Society of Jesus. An instructive passage in this chapter is the memorial of Fr. Camargo, S. J., sent to Pope Clement XI in October, 1706, concerning the doctrine of "probabilism" and the evils produced by it.

Pope Clement XIV and George Tyrrell, the great English Jesuit who boldly attacked the Encyclical "Pas-cendi" of Pope Pius X (form the subjects of an informatory chapter, "A Pope and an Apostate." Just about the time when Father Tyrrell died the Marquise des Monstiers-Mer-inville was making efforts in the direction of inducing him to come to Christ's Mission that he might receive the benefit of the ministrations of Father O'Connor. Dr. Barrett points out certain points of similarity between the Brief "Dominus ac Redemptor," promulgated by Clement XIV in 1773, and Tyrrell's Letter to the General of the Jesuits in June, 1904.

The last fifty pages deal with personal reminiscences, reflections and incidents that possess no small human interest, and perhaps the last sentence in the whole book may be taken as a sort of summary—from a moral point of view—of the entire work. It reads thus:

"I still preserve a few letters as relics of my last days in the Order. There is one in which the Provincial of the New York Province 'takes occasion to thank me for my services to Georgetown and for my willingness to help the Province.' There is another from the Jesuit President of

Georgetown University to one of my relatives, in which he refers to me as one 'of whom we all think very highly, and who is a credit to every member of his family.' But the most interesting of all is an envelope addressed to me at Georgetown and delivered there shortly after my leaving the Order. The Jesuits returned it to the Post Office having written one word across my name. The word was 'Unknown.'"

\* \* \* \*

And perhaps the most serious contingency facing this nation is that its real government may pass into the hands of the Society so fully described in this volume. That government may be exercised indirectly as well as secretly, but its purpose will be the destruction of all civil and religious liberty, and the political system devised by the Fathers of the Republic.

### BORING FROM WITHIN

Our Episcopalian friends should be interested in this item from the Question Box column of the Brooklyn "Tablet," Dec. 11, 1926. They can form their own conclusion as to the ethical standards of these workers for the Holy See.

Q.—Will you please inform me through your column what was the Oxford movement?

A.—The Oxford or Tractarian Movement commenced in 1833; when several Oxford professors attempted to begin a reform in the established Church of England. The acknowledged leaders were Pusey and New-

man, and their "Tracts for the Times" received in a short space of time the attention of the whole country. The Tractarians based their writings on the works of the Ancient Fathers, and a study of these sources naturally brought them into close contact with Rome and Catholic teaching. Newman became a convert and later a brilliant Cardinal of the Church, while Pusey and his followers opposed any union with the Holy See. Many distinguished persons followed Newman's example and entered the Church, among whom may be mentioned Ward, Faber and Manning. Thousands also joined them and became staunch Catholics, many of whom had been Anglican ministers. The outstanding accomplishment of the Oxford Movement was to destroy much of the deep-rooted prejudice that existed not only in England, but throughout the entire English-speaking world. It also occasioned the re-establishment by Pope Pius IX in 1850 of the hierarchy, that had been suppressed for 300 years, and Cardinal Wiseman was made Archbishop of Westminster.

The first college for teaching Irish Protestants has been opened in Dublin, and is crowded by prominent Irish speakers.

If your subscription is not paid up, you would help us greatly by remitting at once. Every dollar helps.

Will you please show this Magazine to at least three members of your church—this week?

## USEFUL BOOKS

**"Modern Romanism Examined"**

This is one of the most complete expositions, within its compass of 412 pages (including 6 pages of an excellent index) that we have seen. Among the more prominent features of the Roman cult treated are: The Theory of the Papacy; The Supposed Primacy of St. Peter; The Temporal Power of the Pope; The "Visible Unity" of the Church; Christ's Prayer for Unity; The Teaching of Truth; Infallibility; Infallibility "a Priori;" Rome's Claim to Exclusive Catholicity; Rise and Growth of the Papacy; The Creed of Pope Pius IV and the New Dogma of the Immaculate Conception; The Restricted Use of the Bible; The Canonical Books and the Apocrypha; Tradition of Equal Authority with Scripture; The Seven Sacraments; Penance; The Eucharist (Transubstantiation); The Sacrifice of the Mass; A Sacrificial Priesthood; The True Doctrine of the Eucharist; Communion in One Kind; Traffic in Masses; Justification and Sanctification; Works of Merit and Supererogation; Future Rewards; Purgatory; No Evidence for Purgatory; The Invocation of Saints; Mariolatry; The Immaculate Conception; Rome's Apology for Mariolatry; Safeguards against Mariolatry; Protestants and the Virgin Mary; The Invocation of Angels; The Veneration of Images and Relics; Indulgences; Uncertainty of Indulgences; Intention; New Devotions and Modes of Worship; Development; Morals and

Sanctity; Is Romanism Advancing?; Reason and Conscience; A "Living Voice"; What Good has Romanism Done in the Past?; Present Attitude of Rome Towards Protestants; Is Rome Being Reformed From Within?; Rome's English Martyrs; Alleged Failures of Protestantism; Alleged Immoral Effects of the Reformation; Popery on Every Coin of the Realm; England Converted by Roman Missionaries; England Owes Subjection to Rome; The Present Church of England a New Church—Her Property Belongs to The Religion of King Henry VIII; The Sovereign the Head of the Church (These last six topics are grouped under a "Part" title: "Some Popular Roman Fallacies"); and eight pages are taken up by a plain statement of the fundamentals of Protestantism.

\* \* \* \*

**The Canon Law of the Papal Throne**

A valuable book that should be carefully studied by all who feel inclined to regard with indifference the vigorous efforts to increase the power of the alien Roman Church in Washington and other seats of authority.

There is a widespread feeling that while extreme claims are made in various Papal documents "nobody" really "believes" them in these days, and that nobody really acts upon them.

This work, written by Gilbert O. Nations, Ph.D., Professor of Roman Law and Canon Law in the American University of Washington, D. C., gives much information upon what the Canon Law of the Roman Church

really is, and shows that it is binding upon all Roman Catholics the world over, including Governor A. E. Smith, his personal "beliefs" on certain important fundamentals of the Vatican political program to the contrary notwithstanding.

It must be remembered that Pope Leo XIII boldly declared in the Encyclical "Praeclara Gratulationes Publicae" (1894): "We hold upon this earth the place of God Almighty." And on page 45 we read the statement of Dr. Sebastian B. Smith, a noted canonist, that in regard to the civil power "the Church is supreme in matters of religion and conscience: she knows the limits of her own jurisdiction, and, therefore, also the limits of the competence of the civil power." And it goes without saying that any matter on which the Church chooses to make up her mind to oppose the State is one "of religion and conscience."

So far as this nation is concerned there are laws upon three matters of which this alien Church disapproves; so its membership continually ignores their existence—prohibition, gambling and certain forms of amusement on Sundays. It is safe to say that the nation-wide active and passive opposition of the "subjects" of the Sovereign Pontiff forms the most important obstacle in the "enforcement" of the Volstead Act. The chapter on the Canon Law of Marriage, pp. 55-61, not only gives a lucid exposition of the law but of its effect, together with one case of the "pre-nuptial agreement" and one of the asser-

tion of the supremacy of alien law over that of an Australian State.

It will be remembered that in the Encyclical "Quas Primas" Pope Pius XI asserts the "independence" of the clergy of the laws of the State, and also claims the same status for monks and nuns. Judge Nations quotes several canons dealing with this matter, which was really the cause of the murder of Thomas à Becket, Archbishop of Canterbury in 1170, and was frequently the cause of friction between the Popes and certain kings.

This book, as also "Papal Sovereignty," by the same writer, should be in the library of every pastor. More than that, he should find some way of instructing the members of his church in both the import and the importance to the nation of their contents. The price of the book is \$1.

#### FORM OF BEQUEST

Those desiring to donate property or money by will to the work of Christ's Mission may use the following form:

*I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporation Laws of the State of New York, and now located at Room 527, 156 Fifth Avenue, in the City, County and State of New York (SPECIFY HERE THE PROPERTY*

*OR MONEY)*

*to be applied to the uses and purposes of the said Mission, in such a manner as the Board of Trustees thereof shall, in their discretion, determine.*



## The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

### THE JOY OF THE LORD FOR CATHOLICS

The joy of the Lord is our strength.—2 Esdras 8: 10.  
 You shall draw waters with joy out of the Saviour's fountains.—Isaias 12: 3.  
 I will greatly rejoice in the Lord, and my soul shall be joyful in my God.—Isaias 61: 19.  
 Whom having not seen, you love: in whom also now, though you see him not, you believe: and believing shall rejoice with joy unspeakable and glorified.—1 Peter 1: 8.

Our Blessed Lord came down to this earth to "save His people from their sins." Every thinking person knows that sin is the cause of all the unhappiness in the world, so far as individuals are concerned, though it is true that much misery is caused by the sins of others. But every Roman Catholic is continually having his sins kept before him by his Church, which commands him to confess them to a priest at frequent intervals, and receive absolution for them.

But one very important fact is *not* told by the Church; and that is, that the man can be saved from his sins and delivered from their dominion over him. The result is that the man is never able to "rejoice with joy unspeakable" because he lives continually under the control of things, from some of which he has, in many cases, often tried to deliver himself, without success.

In the New York "Times," Oct. 26, was a sketch of the career of Puccini, the composer of many successful operas: and of him it is written that "success never satisfied him," and after the triumphal reappearance of "Manon" at the Scala at Milan in 1923, when Puccini was the center of beloved admirers, he retired to his room and wrote this poem:

"When death shall come to find me  
 I will be happy to repose.  
 Oh, how hard is my life!  
 And yet to many I seem happy.  
 But my successes? They pass—and there remains  
 But very little! They are things ephemeral.  
 Life runs on—it goes toward an abyss!  
 He who is young has the joy of the world,  
 But who takes notice of all this?  
 Youth passes quickly,  
 And the eye envisages eternity."

These lines, being interpreted, say very plainly that this great artist was a total stranger, even to happiness—let alone the "joy" with which our Heavenly Father desires the life of every Catholic in the whole wide world to be filled. Still more, the pleasure derived from his successes in his art, and the applause of the multitudes, vanished in a day. And while he looked for-

ward to "repose" in death, nevertheless he thought that life went on to an "abyss"! Furthermore, he had found "the joy of the world" so fleeting that he asks who "takes notice of all this?"

And it is unspeakably sad that the daily newspapers record every day self-destruction by persons whose experience of life, as a whole, finds a fair description in Puccini's lines given above.

This is very far from God's will for Roman Catholics—and everybody else. Indeed, Christ came into the world to remove the cause of unhappiness from the life of every man and woman, and thereby to create the joy of the Lord in every human heart and life.

O Catholic reader, you are told that St. Peter was the first Pope, and the fact that he was not even a Roman Catholic and knew nothing about any of the most prominent features of your brand of religion need not prevent your giving heed to his words quoted above, although they were addressed to Jews who had accepted the salvation purchased for them by Jesus Christ through His death on the Cross. He says that God the Father had "regenerated" them; also that they were "kept by the power of God" "by faith unto salvation" "wherein you shall greatly rejoice." And this salvation meant that they had the knowledge that they had been reconciled to God by accepting, as individuals, their share in the complete atonement made on Calvary. This delivered them from the burden of sin (such as you are condemned to feel continually by the teaching and practise of your Church), and that they had the daily experience of being "kept by faith unto salvation" from the dominion of sin. Hence they were able to "greatly rejoice," although they, like you, suffered "divers temptations" in the trials and difficulties of every-day life. This "faith" — this belief that they had the power of God within them enabling them to be more than conquerors over all the circumstances against which they had to contend, was one of the results of their having dealt with Jesus Christ Himself for the forgiveness of their sins. St. Peter knew nothing of graces of God communicated through priests or "sacraments," but he did know about the salvation that he enjoyed himself, and that he preached to those who listened to him. And he knew also about the joy that came to those who received and acted upon the Gospel of which he was the bearer.

Like you, these people had been brought up in a religion of forms and ceremonies, originally ordained by God Himself as foreshadowing the great sacrifice on Calvary. But all that religious system came to an end when the Vail of the Temple was rent from top to bottom on the day of the crucifixion, and from that moment salvation for the soul ceased to be a matter of visible sacrifices offered by human hands, but was obtained by the worship of God in spirit and in truth, and by direct contact with our Lord Himself.

As with them, so with you. As they left off offering the blood of animals in the Temple and performing the ceremonies of the Mosaic Law, so what

you have to do is to cease participating in the Sacrifice of the Mass, and confessing your sins to priests who may be (and often are) as great sinners as yourself, and go to Christ Himself, your Great High Priest, who has all power both in Heaven and upon earth, who can give you complete Forgiveness—something infinitely better than all human absolution—for all the sins of the past, and can give you the consciousness that He is ever with you, under all circumstances, in all places, giving you the power to overcome the devil and the “world” and evil in every form, and to live a life well pleasing in His sight. You will no longer live under a sense of “condemnation” on account of sin; you will have no fear of purgatory, because you will realize that you stand before God clothed in the robe of the righteousness of Christ. These things being so, the sense of reconciliation with God the Father, and the realization of the daily presence of the Saviour with you, and of the power of the Holy Spirit in your heart and life will fill your life with “joy unspeakable.” And this joy will make others desire the experience that you possess.

About fifty years ago W. H. G. Kingston was one of the most popular writers of stories for boys in the English-speaking world. He died in 1880, and three days before his passing he wrote a letter to be published in the “Boys’ Own Paper,” in which he said:

“I have for some time been suffering from serious illness, and have been informed by the highest medical authorities that my days are numbered. Of the truth of this I am convinced by the rapid progress the disease is making. It is my desire, therefore, to wish you all a sincere and hearty farewell!

“I want you to know that I am leaving this life in unspeakable happiness, because I rest my soul on my Saviour, trusting only and entirely to the merits of the great Atonement, by which my sins have been put away forever. Dear boys, I ask you to give your hearts to Christ, and earnestly pray that all of you may meet me in Heaven.”

Any reader can see the contrast between these utterances, and the poem of Puccini, quoted above. And Mr. Kingston’s death-bed experience can be enjoyed, every day, by every reader of these lines.

If this is not your present experience, go to Christ at once, claiming the fulfilment of His gracious promise that He will give rest unto your soul, and the salvation FROM your sins that He bought for you on Calvary with His precious Blood. He will hear, He will answer. He will forgive. And you shall know by experience the peace of God that passeth all understanding, and the joy unspeakable of which St. Peter wrote.

Then the year 1928 will be happier than any previous year of your whole life.

## WISE WORDS FROM MR. JOHN JAY CHAPMAN

Mr. John Jay Chapman, whose allusion to "Protestant speechlessness" in a letter to Bishop Lawrence, of Massachusetts, a few years ago, aroused interest throughout the nation, has sent us some copies of a useful little book, entitled "Notes on Religion."

It contains many forceful passages concerning the Roman Church—and none the less forceful because of the conservatism of their language. But he clearly sees not only the Papal Peril itself, but its magnitude, and the serious menace to our civil and religious liberties contained in it.

In the chapter "The Roman Church" he says: "Within the last few years a great Catholic forward movement has been in progress. Rome has proclaimed openly her intention of ruling America. For many years the chief income of the Papacy has been drawn from America: and now, it appears, we are to become a Roman Catholic country. Rome has spoken.

"Her method of speech is the same as it was in the Sixteenth Century—a rasping arrogance. It is a curious fact that while the Protestant is adjured not to injure the feelings of the Catholic, the great Roman Ecclesiastics, Cardinals and Archbishops, make it a point to speak with calculated contempt of all that the Protestant American holds dear — his patriotism, his religion, his schools and his domestic life. The Catholic layman does not do this—partly because

of his kindly feelings, partly because he is not in the secret of the movement. He is, indeed, the middle point about which the whole movement turns; but he is *not yet* in the whole of it.

"The man whose allegiance is ultimately at stake in this contest, the man about whom the battle rages, is the Roman Catholic layman. The object of the Hierarchy is always to secure the support of this man for its extremest claims (whatever they may happen to be). The method of securing this support was, in modern times, perfected by the Jesuits, and consists in the assumption of an arrogant, overbearing tone and the doing of everything within the Church's power to irritate Protestant feeling. If the Protestants respond to this treatment in kind, if they become angry or indulge in violent denunciation of the Catholic Church, then the Catholic layman naturally becomes excited, and is thrown into a mood in which he supports the extremists of his own party. . . .

"The Papacy, then, from time to time, assumes a militant attitude in Protestant countries. Its general tone may be expressed as follows: 'We intend to rule: we despise you: we will speak and act with open contempt of your sacred things. But woe unto you if you murmur or lisp a word against our sacred religion. Unless you sit silent and accept our insolence, pay us our money, destroy your social system and accept ours, we will

raise such a revolt, and such an outcry that you'll have a religious war on your hands.' This reasoning is largely unconscious; and it is at the bottom of the Catholic movement in America."

"Notes on Religion" can be obtained through this Office. Price 50 cents.

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### CURIOUS IDEAS

The New York "Times," Oct. 25, contained utterances by Rev. Dr. Kennedy, pastor of the First M. E. Church, New Haven, Conn., and Rev. Morris E. Alling, Secretary of the Connecticut Federation of Churches. They are quoted as saying that "the Catholic Church was not a menace, but a beacon light of civilization and religion, and that there was no reason why the United States should not have a Catholic President." We must presume that these gentlemen have small acquaintance with the history of the Roman Church or its official teaching, either as to religion or politics. It seems hard to believe that they have read the political program of Pope Leo XIII in "Immortale Dei," or that they realize the results of the belief in every real Catholic that the Pope is the visible representative of God on earth. Dr. Kennedy is reported as saying: "I count heavily on the fact that a host of my Catholic neighbors think precisely as I do about the Church and the State." What individual Catholics think or do not think is not the question at all. Indeed, we make bold to say that every one of these Catholics would

vote public money for parochial schools if they had the opportunity—that is, if they are "Catholics worthy of the name," according to the standard set by Pope Leo XIII. What really has to be considered is what the teaching of the Church is, because any Roman Catholic President will have to be guided in his actions by that, and in the long run the voice of God, as expressed by the Pope, will prevail; just as it would with Dr. Kennedy himself if he held the Roman teaching concerning the Pope. In view of the fact that Governor Smith is being boosted for the Presidency chiefly because he is a Catholic, it seems odd that Dr. Kennedy should think that there is any probability of Catholics dividing on him as President "precisely as Protestants will do" because of convictions which relate to his fundamental fitness for the office. The politicians of Tammany Hall, and the "machines" of Jersey City, Boston and other large cities will surely find cause for merriment in this suggestion.

Dr. Alling is quoted: "I lived in the South, when thousands of my Southern Republican neighbors scratched Taft because he was a Unitarian. It is the same thing." Not at all. There is no political program definitely set forth in the Unitarian or any other non-Catholic cult (except, possibly, that of the Mormons), nor is there any head to that body whose official utterances are accepted by its membership as the words of the Almighty. As to his "understanding that there has always been a strong tradition

of independence in American Catholicism," he would do well to read the Apostolical Letter "Testem Benevolentiae" addressed to Cardinal Gibbons by Pope Leo XIII in 1888, condemning the efforts of the Paulists (though that body was not mentioned by name) and certain prelates who had been trying to water down Catholicism to make it more acceptable to the American people, by means of what was then called "Americanism." If these ministers, and certain editors and publicists would take the trouble to read the official pronouncements of Pope Leo XIII (to mention only one Pope) concerning the political fundamentals of our Republic, and then realize that these documents mean what they say (though these may not always say all that they mean) they would be less likely to cause amusement to the priests of Rome, and mischief among American citizens who know even less about Rome and its political doctrines than they do themselves.

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A writer in "Collier's," Nov. 5, said "Old Adam Smith wrote in his 'Wealth of Nations' in 1776 that a small and united interest will always overcome a larger but diffused interest. Our Revolution proved it." It certainly did, and unless the "diffused interest" of American Protestantism does not become united to the extent of putting up a real defensive warfare in press and on the platform, all civil and religious liberty will become things of the past—and that before many years have passed away.

## HEAR ST. PATRICK'S CHURCH

Some of our readers may remember that one of the duties imposed upon King Henry II with regard to Ireland by Pope Adrian IV in the Bull "Laudabiliter" was to "banish from it [Ireland] the seeds of vice (et vitiorum inde plantaria extirpanda velle intrare)," and "subdue its inhabitants to the laws of Christ." The English king was also to enlarge the borders of the Church, and to increase the Christian religion. The "seeds of vice," the extirpation of which was necessary to "enlarge the borders of the Church" were the evangelical teachings of St. Patrick. In spite of the combined efforts of the English King and the agents of Rome, the "seeds of vice" planted by St. Patrick have survived even to this day.

The Board of Education of three "united dioceses" has published a catechism, entitled "Roman Claims," which, within its space limits of 72 pages, covers this large field with great success. The twelfth section: "The Claims of the Church of Ireland" says that St. Patrick came to Ireland in 432, and organized the Church: the Church of Rome differs from that of St. Patrick in teaching as necessary to salvation articles that were added to the creed over 1,000 years after his time: and that the true Church of Ireland is the Church which preserves the primitive faith, and possesses an unbroken succession of bishops and clergy from the ancient Church of St. Patrick. The first recorded exercise of Roman authority



in Ireland was when a Papal Legate presided at the Council of Rathbreasil in 1110; the first recorded instance of the submission of the Irish bishops to the Pope, was when, in 1152, the Archbishops received the pall from an Italian Cardinal; the Church of Ireland was subject to the Church of Rome from the middle of the Twelfth Century to the Reformation; at the time of the Reformation the Church of Ireland renounced Papal supremacy and Roman superstitions. The Reformation was finally accepted by the Irish Church, when all the Bishops but two agreed to the decree of the Irish Parliament in 1560 establishing the Reformation; and "the Irish Bishops who accepted the Reformation were

those who had governed as Roman Catholic in the reign of Queen Mary, and who were the only bishops in Ireland." The other chapters deal with Holy Scripture and Tradition: Papal Supremacy: Papal Infallibility: Sin and Justification: Worship of the Blessed Virgin Mary: Invocation of Saints and Angels: Purgatory, Masses for the Dead, Indulgences: the Mass and Transubstantiation: Prayers in an Unknown Tongue: Use of Images and Relics: and Seven Sacraments. The catechism forms an excellent compendium of the essentials of the matters in controversy between the Roman Church and the Protestant denominations, and can be had from this office for fifteen cents.

### THE BIBLE IN WEST AUSTRALIA PUBLIC SCHOOLS

We have received from Mr. Knox H. Smith, Secretary Citizens Bible in Schools Propaganda Committee, 11 Wills Road, Wellington, New Zealand, a copy of a questionnaire sent to the State Education Department of Western Australia, which State provides for Bible reading in the public schools. This questionnaire and replies read thus:

1. Does your plan of giving Scripture lessons in the schools by the State teachers enable the children to gain a fair knowledge of the Bible teachings? Yes. (2) Do the State teachers take as much interest in Scripture lessons as they do in the other lessons? Yes. (3) Do the Scripture lessons (by the teachers) create discord with your Roman Catholic State teachers and Roman

Catholic parents? No. (4) Are the children interested, on the whole, in Scripture lessons? Yes. (5) Do the children memorize the Ten Commandments and other parts of Scripture? Yes. (6) Do the lessons create friction with parents or cause rancour in the schools? No. (7) Are any Government grants given to denominational or Church schools in your State? No.

In the face of the foregoing we must presume either that the number of Roman Catholics forms a negligible percentage of the population, or else that they and their priests have a much better opinion of the local public schools than the general run of the Pope's "subjects" here have about ours. It may be, however, that their priests are "biding their time."

### THE TEMPORAL POWER

When the last issue went to press there was what seemed to be a deadlock between certain Fascisti journals and the Papal organ, the "Osservatore Romano," on the question of the restoration of the Pope's Temporal Power, of which he was deprived in 1870. In "America," an organ of the Jesuits, for Oct. 29, is an article on this subject by Wilfrid J. Parsons, S. J. It plainly sets forth once more the teaching less plainly stated in the Encyclical "Quas Primas" of Pope Pius XI, of the universal sovereignty of the Pope over every living soul on earth, including, of course, all rulers and governments everywhere.

In the second paragraph it is said that "Acceptance of the Law of Guarantees (passed in 1872) would have placed the Pope in the position of a subject of the Italian State, and therefore would have been tantamount to abdication of his place as the head of the Universal Church." No reason is given for this, and non-Catholics, at any rate, will find it hard to understand why a man could not be a very good Italian citizen and "head of the Universal Church" at the same time.

We also learn that the attitude of the Holy See "is based on the eternal proposition that the Catholic Church is the universal Church founded by Christ for the salvation of all men and all societies." This assertion is absolutely false. The Church founded by Christ did not hold any of the fundamentals of the Roman Church as

we behold it. The Mass is the center of the Roman cult, and neither Christ nor His apostles ever taught either its theory or practise. Nor did the Church founded by our Lord know anything about transubstantiation, confession and penance, the Invocation of Saints, Mariolatry, purgatory, the "veneration" of relics, Papal Infallibility, or any of the political teachings of Pope Leo XIII. Father Parsons then says: "This Church cannot by its very nature, be subject to any national sovereignty. *It is, by its very nature, supra-national, spiritual, universal* (italics ours)." . . . "The very accusation so often made by ignorant men that membership in the Church demands allegiance to a foreign power, is itself the argument for the independence of the Pope." No non-Catholic mind can understand this assertion. "Because he does *not* demand our allegiance to him outside spiritual matters that is the reason why he must forever be the subject of no State, nor even the protectorate of any State." Again Father Parsons ignores the fact that the "spiritual" matters to which he refers include his claims of a "supra-national" authority—as the Vicar of Christ—over the Government of the United States.

That the Pope is really a temporal sovereign in the eyes of himself and the Church is seen in the statement that "the Holy See will put the matter before no international tribunal, but will deal in its sovereign capacity directly and exclusively with the Italian State. But the agreement will be no merely unilateral instrument,

but a bilateral contract *as between two sovereigns*" (italics ours).

Again: "This spiritual sovereignty derives its being and its inherent rights from its Founder, not from any individual or State, and it possesses in its sphere full legislative, executive and judicial powers." The fact that Roman Catholics believe this statement, which is without any foundation in fact, is no reason why any non-Catholics should either believe it, or act as if they did.

"The heart of the question" is thus stated. "The Holy See must be acknowledged by all the world to be an independent, though spiritual, Power." We see no "must" in the matter at all, in respect of non-Catholic nations; nor need "Catholic" peoples heed these claims officially unless they choose to do so. The Pope has the right to assert these claims, if he chooses; but everybody has equal right to ignore them, or even deny them, if he chooses. "These four principles are the heart of the Holy See's position; spiritual sovereignty, independence from any State, civil sovereignty of some sort as the outward form of this independence, and possession of territory, however small, as the means of maintaining this outward form." Whether the Italian Government will recede from the position stated by certain Fascist papers quoted last month remains to be seen. But all American citizens must refuse to let themselves be deceived by the word "spiritual" used above in connection with "allegiance," remembering that the

Vatican political principles set forth in "Immortale Dei" form part and parcel of the religious cult of the Roman Church, and are carried out, as far as circumstances will permit, in every country in the world in which the priestcraft of the Papacy is allowed freedom of action.

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### HOW A BLIND CONVERTED CATHOLIC SELLS BIBLES

"The Neglected Continent," the organ of the Evangelical Union of South America, Toronto, tells in its June issue how Andre, who used to be a Roman Catholic blind beggar in Garanhuns, Brazil, sells Bibles. As all the text-books and readers for the blind are the Scriptures in Braille, he soon became interested in the Gospel message given in his lesson books. "Two months ago he was soundly converted, and was baptized." He immediately dropped his begging, and he is now employed as a Scripture reader in the market-place, where he attracts large crowds of people who gaze and listen in wonderment at a blind man reading. Now and then he stops reading, and gives a little personal testimony to the value of salvation; then he holds up a Portion of the Scriptures and cries out, "A book to open the eyes of the blind—one penny!" Not only is a deep impression made on the minds of a large number of people, but he sells a great many of the little books, that are carried far and wide into the surrounding country.

## THREATENING THE "JERSEY [City] JOURNAL"

"The Jersey [City] Journal" of Nov. 7 contained a report of an attack made upon it the previous day from the pulpit by Rev. Roger McGinley, rector of St. Aedan's Church, of which Mayor Hague is a parishioner. The Rev. gentleman is a fire department chaplain drawing \$1,750 a year. The immediate cause of the denunciation was, apparently, the appearance in several recent issues of certain sprightly, but sometimes caustic epistles in the Letters to the Editor department of the paper, signed F. L. G., which contributed to the gaiety of the citizens at the expense of the members of the city administration and other politicians.

Father McGinley said, in part: "Unfortunately there are some people in this community who would rather knock than boost, who would rather use a hammer than a horn. . . . Some like to burlesque the city officials, others make mis-statements, and when they have anything to say distort the facts regarding the conduct of municipal affairs, all of which tends to give the city a black eye.

"The greatest offender, to my mind, in this respect, is the 'Jersey Journal,' a newspaper published in this city. For some reason or other it seems to have a dislike for our officials, and every once in a while resorts to the meanest kind of methods to exhibit its spleen. Take it up almost any night and you will find in its columns statements that on their very face are untrue, and this newspaper doesn't

even take the trouble to correct any errors it may make. This I consider a cowardly evasion of responsibility.

"A newspaper exists and prospers on the patronage bestowed upon it by a city and its advertisers. These advertisers—the merchants—are dependent on the people of this city to buy their goods and merchandise. If the merchant who advertises is not patronized or supported by the people his business will suffer. Why should any newspaper be permitted or allow its columns to be used by others to defame its city with whom it has grown up and prospered? It is an unnatural part for any newspaper to play, and I say now that if Jersey City is not good enough for the 'Jersey Journal' now, in the days of prosperity, this newspaper should not be good enough for our people.

"The time has arrived to call this newspaper to account. Every public-spirited citizen who is sincerely interested in the city's progress will, one of these days, rise up in protest against this unwarranted and unreasonable policy. You have the power, and there is a way of using it that will be most effective. No one, not even a newspaper, can engage in such conduct without expecting a reprisal."

Of course this priest is running true to type, and this utterance is quite in line with the condemnation of the liberty of the press by Pope Leo XIII in the Encyclical "Immortale Dei." It gives an excellent example

of what may be expected on a much larger scale if the American people are ever so foolish as to let a Roman Catholic President get into the White House.

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A day or two later B. B. wrote thus to the Editor: "Could hardly sit and let Father McGinley's attack pass by without my disapproval, which I know will be one of many. I am a Catholic, and think, as do many others, that Father McGinley acted out of order in discussing his personal feelings from the pulpit. Cannot understand yet where a man of education can hold a newspaper to account for articles appearing in a 'Forum,' which are contributed by its readers. Does he favor a censure [? censorship] bureau? Muzzle those that know too much? Does he forget that we have right of speech?"

"But, then again, if you or I were getting \$1,750 per year for nothing we wouldn't let anyone slur 'our' administration either."

### LA JEUNE RÉPUBLIQUE

On page 63 of "Protestant Europe: Its Crisis and Outlook" we find the following reference to Marc Sangnier, the founder of the French "Sillon," the latter as well as the founder having been condemned by Pope Pius X in 1910: "La Jeune République, the outgrowth of Le Sillon, one of the most significant Christian movements of recent years, under the leadership of Marc Sangnier, has aroused young French Catholics in the interest of democratic Christianity. The social

and spiritual ideals of the movement are closely akin to those of the most enlightened and socially minded groups among all churches. 'While the action of Pope Pius stopped its religious program' its social and religious work were carried forward. Marc Sangnier, who became a member of the French Parliament, continued his work, establishing relationships with pacifist youth-groups in Germany, Austria, England and other countries. Although these were Catholic youth movements for the most part many other groups have participated, and no-confessional barriers have been placed in their way. Conferences held by this group in Paris, Vienna, Freiberg, London and Luxemburg have been well attended. . . . No strongly unified organization was created, but as a movement the Democratic International, as it is known, reaches large groups in many countries, especially through its press work, which is of a very high quality. In the Summer of 1926 a congress was held at Bienville, near Paris."

From this office can be obtained an interesting booklet of 24 pages, entitled "How Pope Pius X Crushed the French Sillon." Among other things it contains the text of the Major Excommunication with which M. Sangnier was threatened, and an account of the way in which Archbishop Hughes, of New York, handled a local edition of Marc Sangnier's organization about ninety years ago.

Its object, however, was to obtain converts from among their Protestant neighbors.

## THOMAS à BECKET UP TO DATE

Last month we gave some of the chief causes of the murder of Thomas à Becket, Archbishop of Canterbury, in his Cathedral, Dec. 29, 1170. For years he had been at war with King Henry II over his claim that the clergy were not amenable to the laws of England, but only to the Papal Tribunals; and the immediate cause of his assassination by four knights of the royal court was the anger of Henry on hearing that he had excommunicated certain Bishops who had agreed to the Constitutions of Clarendon, although the Pope had warned him not to do this, except in very extreme cases, and then only with the consent of the King of France.

For about three years litigation has been in progress between Elphege Daignault, a lawyer of Woonsocket, R. I., representing about a dozen French churches, and the Roman Bishop of Providence, Rt. Rev. W. A. Hickey. The plaintiffs charge the Bishop with misappropriation of certain funds raised in these churches in the course of a diocesan "drive" for \$3,000,000, the alleged "misappropriation" being the use of some of the money for schools outside the complaining parishes, for assistance of the diocesan paper, and the payment of Bishop Hickey's assessment for the National Catholic Welfare Council at Washington.

On Oct. 1, in the Superior Court, Providence, R. I., Judge Tanner handed down a decision, sustaining the Bishop's position as to the use of the money that had been raised.

In the report of the case in the Brooklyn "Tablet," Oct. 8, it is said that a contention of attorneys for Bishop Hickey and the diocesan authorities *that the court had no jurisdiction in the case* was denied, although left open for further legal argument (*italics ours*); and further it was said to be likely that Bishop Hickey would carry the matter of court jurisdiction to a further decision.

Bishop Hickey is quoted as saying, the next day, "The Church has its own court for handling internal affairs. This is not a problem between Church and State; rather it is a problem between the State legislature and the State courts." In September, we are told, the Bishop's attorneys had filed demurrers, in which they not only contended that the money had been properly used, but also *denied the jurisdiction of the courts in the case*.

We presume that "misappropriation" of funds is an offense of which cognizance is taken by the laws of Rhode Island, and yet the claim is boldly made in court that the State courts had no jurisdiction in respect of the charge.

While it is true that the alleged offense of the Bishop of Providence was much less than the crimes of which the clergy in England were accused in the Twelfth Century, yet the assertion of the supremacy of canon law over the law of the State is the same in principle as the defiance of Thomas à Becket.

\* \* \* \*

On October 22 word came to the



New York papers from Providence that the Apostolic Delegate at Washington had received this cable from Cardinal Gasparri, Papal Secretary of State:

"The Sacred Congregation of the Council informs as follows: 'The Right Rev. Bishop Hickey, of Providence, asks whether he can proceed to a *sententia declaratoria* of excommunication incurred by those who have cited him before the civil tribunal. Your Excellency may inform him as soon as possible that the Sacred Congregation has answered his question in the affirmative.'"

The *Motu Proprio* "*Quantavis Diligentia*" of Pope Pius X distinctly lays it down that "whenever private individuals . . . summon to a tribunal of laymen any ecclesiastical persons, whatever be the case, criminal or civil, without any permission from an ecclesiastical authority, and constrain them to attend publicly in these courts—all such private individuals incur excommunication at the hands of the Roman Pontiff" (*Con. Cath. Vol. XXXI, p. 90*), and on p. 139 we read that the case of such offenders is reserved to the Sovereign Pontiff, this meaning that only the Pope himself can give absolution for the offense. Just why Bishop Hickey felt it necessary to ask permission to excommunicate Mr. Daignault and his fellow offenders is not clear, especially, as the Apostolic Delegate at Washington, early in this year, had denied an appeal from Mr. Daignault for immunity from the operation of this *Motu Proprio*.

\* \* \* \*

The latest news (Nov. 1) was that Mr. Daignault said he intended to leave Nov. 16 to place the case before the authorities in Rome, also that he would appeal to the State Supreme Court from the final decree of Judge Tanner dismissing the amended bills of complaint.

---

"When thou seest the great prelates with splendid mitres of gold and precious stones on their heads and silver croziers in hand; there they stand at the altar chanting those beautiful vespers and masses, thou art struck with amazement. . . .

"Men feed upon the vanities and rejoice in these pomps, and say that the Church of Christ was never so flourishing as at present. . . . Likewise that the first prelates were inferior to those of our own times. The former, it is true, had fewer gold mitres and fewer chalices, for, indeed, what few they had were broken up to relieve the needs of the poor; whereas our prelates, for the sake of obtaining chalices, will rob the poor of their sole means of support.

"But dost thou know what I would tell thee? In the primitive Church the chalices were of wood, the prelates of gold; in these days the Church hath chalices of gold and prelates of wood.—Savonarola. 1498.

---

Chile is said to be almost one continuous vineyard, and many of the vineyards and wine presses belong to the Roman Catholic Church, and are sources of large revenue.—"Watchman Examiner."

## A STILL PENDING AMENDMENT TO THE CONSTITUTION

BY WILLIAM H. ANDERSON, LL.D., General Secretary American Protestant Alliance.

The Congress of the United States, in 1810, by an overwhelming vote, submitted to the States the following proposed amendment to the Constitution:

"If any citizen of the United States shall accept, claim, receive or retain any title of nobility or honor, or shall, without the consent of Congress, accept and retain any present, pension, office or emolument of any kind whatever from any emperor, king, prince or foreign power, such person shall cease to be a citizen of the United States, and shall be incapable of holding any office of trust or profit under them or either of them."

Believing it had been ratified by the thirteen States necessary to make three-fourths of the seventeen then in the Union, it was published in 1815, by authority of Congress, as the Thirteenth Amendment.

A question was then raised, resulting in a formal inquiry, which disclosed that twelve States had actually ratified. New York, Connecticut and Rhode Island rejected it. There is no record of action by Virginia. But the supposed thirteenth State, South Carolina, had fumbled, ratifying in only one House. So it really had failed.

However, not only is this old amendment still alive, there being in the Constitution no limitation of time within which ratification must be

completed, but the twelve ratifications already achieved are irrevocable, according to precedent and principle.

With the two-thirds vote of Congress already secured, and one-third of the necessary ratifications this old amendment is as far along in many respects as the Eighteenth Amendment was after the Protestant churches had put in twenty-five years working for it, and expended twenty-five million dollars to push it, through the Anti-Saloon League alone. All that is necessary to put it into the Constitution is for twenty-four more States to ratify it.

Since the amendment applies to "*ANY citizen*" it cannot be truthfully charged that it discriminates against Roman Catholics. Neither does it interfere with "*freedom of worship*." It raises *no question of religion or faith*, and therefore no "*religious issue*." The only issue involved is one of *allegiance*.

It cannot be blamed on the Klan, because it was submitted by Congress a hundred years before the present Klan, and fifty years before the original one.

Possession of a "*title*" or "*office*" from a "*foreign power*" establishes conclusively some relation between the holder of it and that "*foreign power*," else how did he get it? It implies an obligation from him to that "*foreign power*" in return for it. If he refused to give up his "*title*" or "*office*" held from a "*foreign power*" in order to preserve his United States citizenship, such refusal

would conclusively prove a higher allegiance to that "foreign power" than to the United States.

*No person holding a higher allegiance to a "foreign power" has EITHER LEGAL OR MORAL RIGHT to United States citizenship.*

If the Roman Catholic ecclesiastical establishment is a Church, and nothing but a Church, this will not touch its representatives. But if, *in fact*, as distinguished from pretenses, the Roman establishment claims or exercises jurisdiction over any matter within the jurisdiction of the United States or any State, then it will apply. In such case every "Cardinal Prince," Archbishop and Bishop, probably every Monsignor, perhaps every priest, and every Papal Knight of St. Gregory, and every other member of the "Papal Nobility" will be compelled to choose between his "title" or "office" held from a "foreign power" and his American citizenship.

The final ratification of this old amendment will not settle every question, but the fight for it will educate the whole nation on the doctrine of "temporal power." It will establish forever the principle of supreme American allegiance. It will give a precedent of victory of priceless moral and strategic value. Adoption will open the way for the ultimate thing, of taking citizenship away from every person who, "in America, acknowledges the authority or is subject to the law of any foreign potentate or sovereignty," which will cut the tap root of "POLITICAL Romanism."

This proposal furnishes the best back-fire yet offered for the protection of Prohibition by giving the chief enemies of Prohibition far more serious troubles closer home in the effort to save their citizenship.

This old amendment will enable the Protestant forces to escape the ancient trap of a fake "religious issue" and put Romanism, from top to bottom, on the defensive on a PATRIOTIC ISSUE — a simple legal question of American allegiance.

It offers a basis upon which all sincere Protestants, whether Klan, non-Klan or anti-Klan, can unite on an issue of unadulterated Americanism.

The American Protestant Alliance, which discovered this old amendment and its possibilities, and revived it, is a patriotic movement of the Protestant churches to correlate the church right wing with the fraternal left wing of American Protestantism, for constructive Protestant self-defense on a Christian basis.

The Alliance has assurance that a resolution ratifying this old amendment will be introduced in the New York Legislature in January, 1928.

The Alliance will then put up to Governor Al Smith that if he told the truth in his reply to the Marshall letter in the "Atlantic Monthly," and in fact stands for "America first in America," he will welcome the chance to ask the Legislature to ratify this old amendment, and thus put the doctrine of "America first" into the Federal Constitution; and then prove the good faith of his recommendation by

delivering the Tammany votes for ratification.

NOTE.—Any reader of THE CONVERTED CATHOLIC who desires further particulars as set out in the closely printed eight-page "Amendment Program" document explaining this and

two other amendments, with full directions how to help can obtain the same free by mentioning THE CONVERTED CATHOLIC and sending a two-cent stamp to cover actual postage, to the American Protestant Alliance, 500 Fifth Avenue, New York City.

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